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ABSTRACT

This collection of five papers, each originally published in 1982 provides an overview of Amish and Conservative Mennonite history, culture, customs, child rearing views, and educational practices. "Amish/Mennonite History: A Brief Look" traces the history of these two churches from the Reformation to their split from the main Anabaptist body to present day divisions. "Conservative Mennonite and Old Order Amish Doctrines, Discipline, Articles of Faith, and Their Dictating Holy Bible Passages" relates Amish and Mennonite beliefs, customs, and practices to scriptural passages. "The Old Order Amish View of Formal Education and Child Nurture" discusses (1) education as the responsibility primarily of parents and secondarily of the church community; (2) the primary educational goal of reaching heaven; (3) reasons for Amish displeasure with public schools; and (4) design and operation of Amish schools. "The Conservative Mennonite View of Formal Education and Child Nurture" discusses the educational responsibilities of parents, the goals of Conservative Mennonite schools, and considerations for a Christian curriculum. "Teacher Qualification and Selection in Old Order Amish and Conservative Mennonite Elementary Parochial Schools" describes desirable teacher qualities in the Amish and Conservative Mennonites communities, and problems related to selection and teacher shortages. Four papers contain references and recommended reading lists. (SV)

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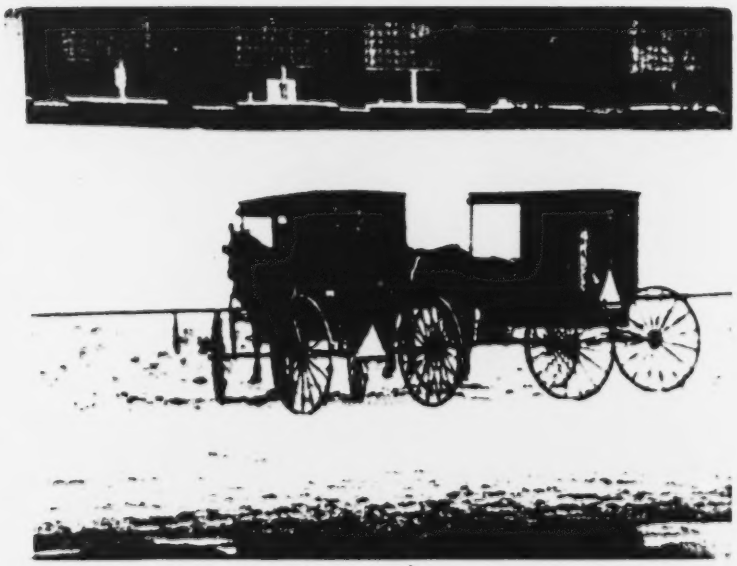
COMPILED PAPERS ON AMISH AND CONSERVATIVE MENNONITE CULTURE AND SCHOOLING

Thomas L. Newcomb, Ph.D.



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Thomas L. Newcomb, Ph.D.

Adapted from Perspectives On Amish and Conservative Mennonite Culture and Education by Thomas L. Newcomb, 1983

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AMISH/MENNONITE HISTORY: A BRIEF LOOK

By

Thomas L. Newcomb

1982

Submitted in partial completion of the requirements for an Independent Study Master of Education Degree at Lesley College Graduate School, Cambridge, Massachusetts.

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Amish/Mennonite History

While this volume of information is not a comprehensive work on the origins of the Amish and Conservative Mennonites, it would be appropriate to give a brief introduction to the foundations of these two Christian churches.

The Amish and Mennonites are direct descendants of the Anabaptists, who formed in the Reformation in Europe in the 1500's. The name Anabaptists was given to the new church movement because new converts were re-baptized into the new fellowship. The Anabaptists believed that infant baptism was not valid. Factions of Anabaptists formed in portions of Switzerland, Germany, France, and the Netherlands.

The Anabaptists believed in a "back-to-the-Bible" Christian life based on the scriptures. Tenets of their faith included: non-conformity; non-resistance; simple, Godly living; and a Christ-centered fellowship. Persecution from local officials and the state churches was fierce. Many Anabaptists were constantly on the move to avoid capture, imprisonment, and torture. Early leaders included Felix Manz, Conrad Grebel, and George Blaurock.

The first Anabaptist confession of faith was drawn up in 1527. Later, the groups became known as "Mennists" and "Mennonites," after a fervent leader and writer named Menno Simons.

Simons was a converted Catholic priest who became a patriarch of the Anabaptist heritage. In 1632 an expanded confession of faith was drawn up by Anabaptist leaders. By the late 1600's a split took place in the Anabaptist groups. There had been some drift from the tenets of the 1632 confession of faith. A group of Palantine Anabaptists advocated a return to the conservative principles of the confession. When meeting with leaders in Switzerland, these conservatives could not work out a compromise. As a result of these differences in doctrine a splinter group broke off from the main Anabaptist body and began a church group of their own. Their leader was a young Bishop named Jacob Ammann. The "Amish" descended from this conservative group.

Persecution eventually drove most of the Amish and Mennonite groups to other portions of Europe and across the ocean to America. Today, the North American continent has the largest population of Amish and Mennonites.

Since coming to our country, both churches have grown and divided into several groups ranging from very conservative to quite contemporary. The Amish have broken into three main divisions: Old Order, New Order, and Beachy. The Mennonites are much more diverse, dividing into a variety of conferences and fellowships. Many of these groups will be discussed at length in this collection of information.

Publicity about the Amish and Mennonites is quite abun-

dant. However, much of the publicity about these groups is misleading, and is often written by outsiders who really do not have a deep understanding of the Amish and Mennonites. The author hopes that this book will help to clarify as much of the culture and practices of these Christian churches as possible so that the reader will have a better understanding of their cultural foundations of education.

CONSERVATIVE MENNONITE AND OLD ORDER AMISH DOCTRINES, DISCIPLINE, ARTICLES OF FAITH, AND THEIR DICTATING HOLY BIBLE PASSAGES

By

Thomas L. Newcomb

1982

Submitted in partial completion of the requirements for an Independent Study Master of Education Degree at Lesley College Graduate School, Cambridge, Massachusetts.

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Purpose

The purpose of this brief paper is to relate to the reader the importance the Old Order Amish and the Conservative Mennonite groups place on the Holy Bible scriptures for many of the doctrines and disciplines, and to relate the passages from scripture to the appropriate Amish or Conservative Mennonite doctrine or discipline.

It should be stressed that traditional practices also interact at various levels with both the Amish and Conservative Mennonite groups. Each group, and even individual churches within the groups, will have some minor variations in the applications of the doctrines and disciplines. These differences will be pointed out as much as possible.

The Amish, in this paper, will relate to the Old Order Amish, basically. Conservative Mennonites will relate to the "plain Mennonites," exclusive of the Old Order Mennonites. Amish-Mennonites and "Beachy Amish" should be included with the Conservative Mennonite label.

Origins

Both the Amish and Mennonite churches found their genesis in the Anabaptists in the Reformation Period in Europe. The Anabaptists were a free church that organized in the areas of Switzerland and Holland. Anabaptists believed in the authority and salvation of Christ; adult believer's baptism; nonconformity to worldly ways; pacifism and nonresistance; simple, Godly living by the scriptures; and the separation of church and state. The first Anabaptist churches organized and began meeting in the early to mid-1500's. The Anabaptists were severely persecuted by government and state church officials.

The Switzerland Anabaptists suffered a church split over certain doctrinal points in the years 1693-1697. By this time the Holland Anabaptists were being called "Mennists" or "Mennonites," after Menno Simons, an early leader and writer in the Anabaptist movement. The Swiss group that broke away took a very conservative, dogmatic stand on certain areas of doctrine. A young bishop, named Jacob Ammann, was one of their representatives. Later, this off-shoot of the Mennonites (Swiss Brethren) became known as "Amish," after young Ammann.

Persecution eventually drove the Mennonites and Amish to other countries, especially America. Migrations began in the 1700's and lasted many years.

Since coming to America, the Amish and Mennonite churches

have grown and divided into many groups, ranging from very contemporary to very traditional and conservative. The Old Orders, as they are referred to, are by far the most strict and traditional groups. Other Conservative groups have maintained a balance between contemporary issues and their original doctrines and beliefs. The Old Order Amish, now found only in America, have a population of around 85,000. Other Amish groups (Beachy Amish, New Order Amish, and Amish-Mennonites) number an additional 8,000 or less. The Mennonite church, in its many forms, has reached a world population of nearly one million.

The Dortrecht Confession of Faith

The Dortrecht Confession of Faith was drafted and adopted by the Anabaptist-Mennonites in Dort, Holland, in 1632, just previous to the Ammann split. This 18 article statement of general Christian doctrine and ordinances is still recognized and still used by both the Amish and Mennonite church of today. The degree of interpretation and application of these doctrines and ordinances differs greatly between, and to some degree, within each particular group.

(The Confession is reproduced here from a collection that was edited by Joseph Stoll, titled, A Devoted Christians Prayer Book. It is an English translation of an early Mennonite devotional booklet.)

MENNONITE CONFESSION OF FAITH*

ADOPTED IN THE CITY OF DORT, HOLLAND, IN 1632

ARTICLE I.

Concerning God and the Creation of All Things

Whereas it is declared, that "without faith it is impossible to please God" (Heb. 11:6), and that "he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him," therefore we confess with the mouth, and believe with the heart, together with all the pious, according to the Holy Scriptures, that there is one eternal, almighty, and incomprehensible God, Father, Son, and the Holy Ghost, and none more and none other, before

*This confession was written and adopted at a Peace Convention held at Dortretcht, on the 21st day of April, 1632, entitled: A Declaration of the Chief Articles of our General Christian Faith.

whom no God existed, neither will exist after him. For from him, through him, and in him are all things. To him be blessing, praise, and honor, for ever and ever. Gen. 17:1; Deut. 6:4; Isaiah 46:9; I John 5:7.

In this one God, who "worketh all in all," we believe. Him we confess as the Creator of all things, visible and invisible: who in six days created and prepared "heaven and earth, and the sea, and all things that are therein." And we further believe, that this God still governs and preserves the same, together with all his works, through his wisdom, his might, and the "word of his power." Gen 5:1,2; Acts 14:15; I Cor. 12:6; Heb. 1:3.

When he had finished his works and, according to his good pleasure, had ordained and prepared each of them, so that they were right and good according to their nature, being and quality, he created the first man, Adam, and father of all of us, gave him a body formed "of the dust of the ground, and breathed into his nostrils the breath of life," so that he "became a living soul," created by God in his own "image and likeness," in "righteousness and true holiness" unto eternal life. He also gave him a place above all other creatures and endowed him with many high and excellent gifts, put him into the garden of Eden, and gave him a commandment and an interdiction. Thereupon he took a rib from the side of Adam, made a woman out of it, brought her to him, and gave her to him as a helpmeet and housewife. Consequently he has caused, that from this first man, Adam, all men who "dwell on the face of the earth," have been begotten and have descended. Gen. 1:27; 2:7, 15, 17, 22; 5:1; Acts 17:26.

ARTICLE II.

The Fall of Man

We believe and confess, that, according to the purport of the Holy Scrip-

tures, our first parents, Adam and Eve, did not long remain in the happy state in which they were created; but did, after being seduced by the deceit and "subtilty" of the serpent, and envy of the devil, violate the high command of God, and became disobedient to their Creator; through which disobedience "sin entered into the world, and death by sin;" so that "death passed upon all men, for that all have sinned," and thereby incurred the wrath of God and condemnation. For which reason our first parents were, by God, driven out of Paradise, to cultivate the earth, to maintain themselves thereon in sorrow, and to "eat their bread in the sweat of their face," until they "returned to the ground, from which they were taken." And that they did, therefore, through this one sin, so far apostatize, depart, and estrange themselves from God, that they could neither help themselves, nor be helped by any of their descendants, nor by angels, nor by any other creature in heaven or on earth, nor be redeemed or reconciled to God; but would have had to be lost forever, had not God, who pitied his creatures, in mercy, interposed in their behalf, and made provision for their restoration. Gen. 3: 6,23; Rom. 5:12-19; Psa. 47:8,9; Rev. 5:3; John 3:16.

ARTICLE III.

The Restoration of Man through the Promise of the Coming Christ

Regarding the restoration of our first parents and their descendants, we believe and confess: That God, notwithstanding their fall, transgression and sin, and although they had no power to help themselves, he was nevertheless not willing that they should be cast off entirely, or be eternally lost; but again called them unto him, comforted them, and showed them that there were yet means with him for their reconciliation; namely, the immaculate Lamb, the Son of God; who "was forordained" to this purpose "before the foundation of the

world," and who was promised to them and all their descendants, while they (our first parents) were yet in paradise, for their comfort, redemption, and salvation; yea, who was given to them thenceforward, through faith, as their own; after which all the pious patriarchs, to whom this promise was often renewed, longed and searched, beholding it through faith at a distance, and expecting its fulfillments—expecting that he (the Son of God), would, at his coming, again redeem and deliver the fallen race of man from their sins, their guilt, and unrighteousness. John 1:29; 11:27; I Pet. 1:19; Gen. 3:15; I John 2:1, 2; 3:8; Gal. 4:4, 5.

ARTICLE IV.

The Advent of Christ into this World, and the Reason for His Coming

We believe and confess further: That "when the fullness of the time was come," after which all the pious patriarchs so ardently longed, and which they so anxiously awaited—the previously promised Messiah, Redeemer, and Saviour, proceeded from God, being sent by him, and, according to the prediction of the prophets and the testimony of the evangelists, came into the world, yea, into the flesh, so that the Word itself thus became flesh and man; and that he was conceived by the Virgin Mary (who was espoused to a man named Joseph, of the house of David), and that she bare him as her first born son at Bethlehem, "wrapped him in swaddling clothes, and laid him in a manger." John 4:25; 16:28; I Tim. 3:16; Matt. 1:21; John 1:14; Luke 2:7.

Further, we believe and confess, that this is the same One, "whose goings forth have been from of old, from everlasting;" who has neither beginning of days, nor end of life." Of whom it is testified, that he is "Alpha and Omega, the beginning and the end, the first and the last." That this is also he—and none other—who was chosen, promised, and sent; who came into the world; and who is God's only, first, and proper Son; who was before the world; yea, who was David's Lord, and who is God of the "whole earth," "the firstborn of every creature;" who was sent into the world, and himself delivered up the body prepared for him, as "an offering and a sacrifice to God for a sweet smelling savor," yea, for the comfort, redemption, and salvation of all—of the human race. Micah 5:2; Heb. 7:3; Rev. 1:8; John 3:16; Rom. 8:32; Col. 1:15; Heb. 10:5.

But how, or in what manner, this worthy body was prepared, or how the Word became flesh, and he himself man, we content ourselves with the declaration which the faithful evangelists have given and left in their description thereof; according to which we confess with all the saints, that he is the Son of the living God, in whom exist all our hope, comfort, redemption, and salvation, and which we are to seek in no one else. Luke 1:31-35; John 30:31.

Further, we believe and confess by authority of scripture, that when he had ended his course, and "finished" the work for which he was sent into the world, he was, by the providence of God, delivered into the hands of the unrighteous; suffered under the governor, Pontius Pilate, was crucified, died, was buried, rose again from the dead on the third day, and ascended into heaven, where he now sits at the right hand of the Majesty of God on high;" and from whence he will come again to judge the living and the dead. Luke 23:1; 33:53; 24:5, 6, 51.

Thus we believe the Son of God died —"tasted death for every man," shed his precious blood, and thereby bruised the head of the serpent, destroyed the works of the devil, "blotted out the hand-writing," and purchased redemption for the whole human race; and thus he became the source of eternal

salvation to all who from the time of Adam to the end of the world, shall have believed in him, and obeyed him. Gen. 3:15; I John 3:8; Col. 2:14; Rom. 5:18.

ARTICLE V.

Then Law of Christ, which is the Holy Gospel, or the New Testament

We also believe and confess, that Christ, before his ascension, established and instituted his New Testament and left it to his followers, to be and remain an everlasting testament, which he confirmed and sealed with his own precious blood; and in which he has so highly commended to them, that neither men nor angels may change it, neither take therefrom nor add thereto. Jer. 31:31; Heb. 9:15-17; Matt. 26:28; Gal. 1:8; I Tim. 6:3; Rev. 22:18, 19; Matt. 5:18; Luke 21:33.

And that he caused this Testament (in which the whole counsel and will of his heavenly Father, so far as these are necessary to the salvation of man, are comprehended), to be proclaimed, in his name, through his beloved apostles, messengers, and servants (whom he chose and sent into all the world for this purpose)—to all nations, people and tongues; these apostles preaching repentance and remission of sins; and that he, in said Testament, caused it to be declared, that all men without distinction, if they are obedient, through faith, follow, fulfill and live according to the precepts of the same, are his children and rightful heirs; having thus excluded none from the precious inheritance of eternal salvation, except the unbelieving and disobedient, the headstrong and unconverted; who despise such salvation; and thus by their own actions incur guilt by refusing the same, and "judge themselves unworthy of everlasting life." Mark 16:15; Luke 24:46, 47; Rom. 8:17; Acts 13:46.

ARTICLE VI.

Repentance and Amendment of Life

We believe and confess, that, as the "imagination of man's heart is evil from his youth," and consequently inclined to all unrighteousness, sin and wickedness, that, therefore, the first doctrine of the precious New Testament of the Son of God is, Repentance and amendment of life. Gen. 8:21; Mark 1:15. Therefore those who have ears to hear, and hearts to understand, must "bring forth fruits meet for repentance," amend their lives, believe the gospel, "depart from evil and do good," desist from wrong and cease from sinning, "put off the old man with his deeds, and put on the new man, which after God is created in righteousness and true holiness." For neither **Baptism, Sacrament, nor Church Fellowship,** nor any other external ceremony, can, without faith, the new birth, and a change or renewal of life, help, or qualify us, that we may please God, or receive any consolation or promise of salvation from him. Luke 3:8; Eph. 4:22, 24; Col. 3:9, 10. But on the contrary, we must go to God "with a sincere heart in full assurance of faith," and believe in Jesus Christ, as the scriptures speak and testify of him. Through which faith we obtain the pardon of our sins, become sanctified, justified, and children of God; yea, partakers of his mind, nature and image, as we are born again of God through his incorruptible seed from above. Heb. 10:21, 22; John 7:38; II Pet. 1:4.

ARTICLE VII.—Holy Baptism

Regarding baptism, we confess that all penitent believers, who through faith, the new birth and renewal of the Holy Ghost, have become united with God, and whose names are recorded in heaven, must, on such scriptural confession of their faith, and renewal of life, according to the command and doctrine of Christ and, the example and custom of the apostles be baptized with water in

the ever adorable name of the Father, and of the Son, and of the Holy Ghost, to the burying of their sins, and thus be become incorporated into the communion of the saints; whereupon they must learn to observe all things whatever the Son of God taught, left on record, and commanded his followers to do. Matt. 3:15; 28:19, 20; Mark 16: 15, 16; Acts 2:38; 8:12, 38; 9:19; 10:47; 16:33; Rom. 6:3, 4; Col. 2:12.

ARTICLE VIII.
The Church of Christ

We believe in and confess a visible Church of God, consisting of those, who, as before remarked, have truly repented, and rightly believed; who are rightly baptized, united with God in heaven, and incorporated into the communion of the saints on earth. I Cor. 12:13. And these, we confess, are a "chosen generation, a royal priesthood, an holy nation," who have the testimony that they are the "bride" of Christ; yea, that they are children and heirs of eternal life—a "habitation of God through the Spirit," built on the foundation of the apostles and prophets, of which "Christ himself is the chief corner stone"—the foundation on which his church is built. John 3:29; Matt. 16:18; Eph. 2:19-21; Tit. 3:7; I Pet. 1:18, 19; 2:9. This church of the living God, which he has purchased and redeemed through his own precious blood, and with which he will be—according to his own promise—for her comfort and protection, "always, even unto the end of the world" yea, will dwell and walk with her, and preserve her, that no "winds" nor "floods," yea, not even the "gates of hell shall prevail against her"—may be known by her evangelical faith, doctrine, love, and godly conversation; also by her pure walk and practice, and her observance of the true ordinances of Christ, which he has strictly enjoined on his followers. Matt. 7:25; 16:18; 28:20; II Cor. 6:16.

ARTICLE IX.
The Office of Teachers and Ministers—Male and Female—in the Church

Regarding the officers, and election of persons to the same, in the church, we believe and confess: That, as the church cannot exist and prosper, nor continue in its structure, without officers and regulations, that therefore the Lord Jesus has himself (as a father in his house), appointed and prescribed his offices and ordinances, and has given commandments concerning the same, as to how each one should walk therein, give heed to his own work and calling, and do it as it becomes him to do. Eph. 4:11, 12. For he himself, as the faithful and great Shepherd, and Bishop of our souls, was sent into the world, not to wound, to break or destroy the souls of men, but to heal them; to seek that which is lost, and to pull down the hedges and partition wall, so as to make out of many one; thus collecting out of Jews and heathen, yea, out of all nations, a church in his name; for which (so that no one might go astray or be lost) he laid down his own life, and thus procured for them salvation, made them free and redeemed them, to which blessing no one could help them, or be of service in obtaining it. I Pet. 2:25; Matt. 18:11; Eph. 2:13, 14; John 10:9, 11, 15.

And that he, besides this, left his church before his departure, provided with faithful ministers, apostles, evangelists, pastors, and teachers, whom he had chosen by prayer and supplication through the Holy Spirit, so that they might govern the church, feed his flock, watch over, maintain, and care for the same; yea, do in all things as he left them an example, taught them, and commanded them, to do; and likewise to teach the church to observe all things whatsoever he commanded them. Eph. 4:11; Luke 6:12, 13; 10:1; Matt. 28:20.

Also that the apostles were after-

wards, as faithful followers of Christ and leaders of the church, diligent in these matters, namely, in choosing through prayer and supplication to God, brethren who were to provide all the churches in the cities and circuits, with bishops, pastors, and leaders, and to ordain to these offices such men as took "heed unto themselves and unto the doctrine," and also unto the flock; who were sound in the faith, pious in their life and conversation and who had—as well within the church as "without"—a good reputation and a good report; so that they might be a light and example in all godliness and good works; might worthily administer the Lord's ordinances—baptism and sacrament—and that they (the brethren sent by the apostles) might also, at all places, where such were to be had, appoint faithful men as elders, who were able to teach others, confirm them in the name of the Lord "with the laying on of hands," and who (the elders) were to take care of all things of which the church stood in need; so that they, as faithful servants, might well "occupy" their Lord's money, gain thereby, and thus "save themselves and those who hear them." I Tim. 3:1; 4:14-16; Acts 1: 23 24; Tit. 1:5; Luke 19:13.

That they should also take good care (particularly each one of the charge over which he had oversight), that all the circuits should be well provided with almoners, who should have the care and oversight of the poor, and who were to receive gifts and alms, and again faithfully to distribute them amongst the poor saints who were in need, and this in all honesty, as is becoming. Acts 6:3-6.

Also that honorable old widows should be chosen as servants, who, besides, the almoners, are to visit, comfort, and take care of the poor, the weak, the afflicted, and the needy, as also to visit, comfort, and take care of widows and orphans, and further to assist in taking care of any matters in the church that properly come within their sphere, according to their best ability. I Tim. 5:9, 10; Rom. 16:1, 2.

And as it further regards the almoners, that they (particularly if they are fit persons, and chosen and ordained thereto by the church), may also in aid and relief of the bishops, exhort the church (being, as already remarked, chosen thereto), and thus assist in word and doctrine; so that each one may serve the other from love, with the gift which he has received from the Lord; so that through the common service and assistance of each member, according to his ability, the body of Christ may be edified, and the Lord's vineyard and church be preserved in its growth and structure. II Tim. 2:2.

ARTICLE X.

The Lord's Supper

We also believe in and observe the breaking of bread, or the Lord's Supper, as the Lord Jesus instituted the same (with bread and wine) before his sufferings, and also observed and ate it with the apostles, and also commanded it to be observed to his remembrance, as also the apostles subsequently taught and observed the same in the church, and commanded it to be observed by believers in commemoration of the death and sufferings of the Lord—the breaking of his worthy body and the shedding of his precious blood—for the whole human race. So is the observance of this sacrament also to remind us of the benefit of the said death and sufferings of Christ, namely, the redemption and eternal salvation which he purchased thereby, and the great love thus shown to sinful man; whereby we are earnestly exhorted also to love one another—to love our neighbor—to forgive and absolve him—even as Christ has done unto us—and also to endeavor to maintain and keep alive the union and communion which we have with God, and

amongst one another; which is thus shown and represented to us by the aforesaid breaking of bread. Matt. 26:26; Mark 14:22; Luke 22:19; Acts 2:42, 46; I Cor. 10:16; 11:23-26.

ARTICLE XI.

The Washing of the Saints' Feet

We also confess a washing of the feet of the saints, as the Lord Jesus did not only institute and command the same, but did also himself wash the feet of the apostles, although he was their Lord and master; thereby giving an example that they also should wash one another's feet, and thus do to one another as he did to them; which they also afterwards taught believers to observe, and all this as a sign of true humiliation; but yet more particularly as a sign to remind us of the true washing—the washing and purification of the soul in the blood of Christ. John 13:4-17; I Tim. 5:10.

ARTICLE XII.

Matrimony

We also confess that there is in the church of God an "honorable" state of matrimony between two believers of the different sexes, as God first instituted the same in paradise between Adam and Eve, and as the Lord Jesus reformed it by removing all abuses which had crept into it, and restoring it to its first order. Gen. 1:27; 2:18, 22, 24.

In this manner the apostle Paul also taught and permitted matrimony in the church, leaving it to each one's own choice to enter into matrimony with any person who would unite with him in such a state, provided that it was done "in the Lord," according to the primitive order; the words "in the Lord," to be understood, according to our opinion, that just as the patriarchs had to marry amongst their own kindred or generation, so there is also no other liberty allowed to believers under the New Testament Dispensation, than to marry amongst the "chosen generation," or the spiritual kindred of Christ;

that is, to such—and none others—as are already, previous to their marriage, united to the church in heart and soul, have received the same baptism, belong to the same church, are of the same faith and doctrine, and lead the same course of life, with themselves. I Cor. 7; 9:5; Gen. 24:4; 28:6; Num. 36:6-9. Such are then, as already remarked, united by God and the church according to the primitive order, and this is then called, "Marrying in the Lord." I Cor. 7:39.

ARTICLE XIII.

The Office of Civil Government

We also believe and confess, that God has instituted civil government, for the punishment of the wicked and the protection of the pious; and also further, for the purpose of governing the world —governing countries and cities; and also to preserve its subjects in good order and under good regulations. Wherefore we are not permitted to despise, blaspheme, or resist the same; but are to acknowledge it as a minister of God and be subject and obedient to it, in all things that do not militate against the law, will and commandments of God; yea, "to be ready to every good work;" also faithfully to pay it custom, tax, and tribute; thus giving it what is its due; as Jesus Christ taught, did himself, and commanded his followers to do. That we are also to pray to the Lord earnestly for the government and its welfare, and in behalf of our country, so that we may live under its protection, maintain ourselves, and "lead a quiet and peaceable life in all godliness and honesty." And further, that the Lord would recompense them (our rulers), here and in eternity, for all the benefits, liberties, and favors which we enjoy under their laudable administration. Rom. 13:1-7; Tit. 3:1, 2; I Pet. 2:17; Matt. 17:27; 22:21; I Tim. 2:1, 2.

ARTICLE XIV.

Defense by Force

Regarding revenge, whereby we resist our enemies with the sword, we believe and confess that the Lord Jesus has forbidden his disciples and followers all revenge and resistance, and has thereby commanded them not to "return evil for evil, nor railing for railing;" but to "put up the sword into the sheath," or, as the prophets foretold, "beat them into ploughshares." Matt. 5:39, 44; Rom. 12:14; I Pet. 3: 9; Isaiah 2:4; Micah 4:3.

From this we see, that, according to the example, life, and doctrine of Christ, we are not to do wrong, or cause offense or vexation to any one; but to seek the welfare and salvation of all men; also, if necessity should require it, to flee, for the Lord's sake, from one city or country to another, and suffer, the "spoiling of our goods," rather than give occasion of offense to any one; and if we are struck on the "right cheek, rather to turn the other also," than revenge ourselves, or return the blow. Matt. 5:39; 10:23; Rom. 12:19.

And that we are, besides this, also to pray for our enemies, comfort and feed them, when they are hungry or thirsty, and thus by well-doing convince them and overcome the evil with good. Rom. 12:20, 21.

Finally, that we are to do good in all respects, "commending ourselves to every man's conscience in the sight of God," and according to the law of Christ, do nothing to others that we would not wish them to do unto us. II Cor. 4:2; Matt. 7:12; Luke 6:31.

ARTICLE XV.

The Swearing of Oaths

Regarding the swearing of oaths, we believe and confess, that the Lord Jesus has dissuaded his followers from and forbidden them the same; that is, that he commanded them to "swear not at all," but that their "Yea" should be "yea" and their "Nav nay." From

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which we understand that all oaths, high and low, are forbidden; and that instead of them we are to confirm all our promises and covenants, declarations and testimonies of all matters, merely with "Yea that is yea," and "Nay that is nay;" and that we are to perform and fulfill at all times, and in all things, to every one, every promise and obligation to which we thus affirm, as faithfully as if we had confirmed it with the most solemn oath. And if we thus do, we have confidence that no one—not even the government itself—will have just cause to require more of us. Matt. 5:34-37; James 5:12, II Cor. 1:17.

ARTICLE XVI.

Excommunication or Expulsion from the Church

We also believe in and acknowledge the ban, or excommunication, a separation or spiritual punishment by the church, for the amendment, and not for the destruction, of offenders; so that what is pure may be separated from that which is impure That is, if a person, after having been enlightened, and received the knowledge of the truth, and has been received into the communion of the saints, does willfully, or out of presumption, sin against God or commit some other "sin unto death," thereby falling into such unfruitful works of darkness, that he becomes separated from God, and is debarred from his kingdom—that such an one—when his works are become manifest, and sufficiently known to the church—cannot remain in the "congregation of the righteous;" but must, as an offensive member and open sinner, be excluded from the church, "rebuked before all," and "purged out as leaven," and thus remain until his amendment, as an example and warning to others, and also that the church may be kept pure from such "spots" and "blemishes;" so that not for want of this, the name of the Lord be blasphemed, the church dishonored, and a stumbling-

block thrown in the way of those "without," and finally, that the offender may not be condemned with the word, but that he may again be convinced of the error of his ways, and brought to repentance and amendment of life. Isaiah 59:2, I Cor. 5:5, 6, 12; I Tim. 5:20; II Cor. 13:10.

Regarding the brotherly admonition, as also the instruction of the erring, we are to "give all diligence" to watch over them, and exhort them in all meekness to the amendment of their ways (James 5:19, 20); and in case any should remain obstinate and unconverted, to reprove them as the case required. In short, the church must "put away from among herself him that is wicked," wheather it be in doctrine or life.

ARTICLE XVII.
The Shunning of those who are Expelled

As regards the withdrawing from, or the shunning of, those who are expelled, we believe and confess, that if any one, whether it be through a wicked life or perverse doctrine—is so far fallen as to be separated from God, and consequently rebuked by, and expelled from, the church, he must also, according to the doctrine of Christ and his apostles, be shunned and avoided by all the members of the church (particularly by those to whom his misdeeds are known), whether it be in eating or drinking, or other such like social matters. In short, that we are to have nothnothing to do with him; so that we may not become defiled by intercourse with him, and partakers of his sins; but that he may be made ashamed, be affected in his mind, convinced in his conscience, and thereby induced to amend his ways. I Cor. 5:9-11; Rom. 16:17; II Thess. 3: 14; Tit. 3:10.

That nevertheless, as well in shunning as in reproving such offender, such moderation and Christian discretion be used, that such shunning and reproof may not be conducive to his ruin, but be serviceable to his amendment. For should he be in need, hungry, thirsty, naked, sick or visited by some other affliction, we are in duty bound, according to the doctrine and practice of Christ and his apostles, to render him aid and assistance, as necessity may require; otherwise the shunning of him might be rather conducive to his ruin than to his amendment. I Thess. 5:14.

Therefore we must not treat such offenders as enemies, but exhort them as brethren, in order thereby to bring them to a knowledge of their sins and to repentance; so that they may again become reconciled to God and the church, and be received and admitted into the same—thus exercising love towards them, as is becoming. II Thess. 3:15.

ARTICLE XVIII.
The Resurrection of the Dead and the Last Judgment

Regarding the resurrection of the dead, we confess with the mouth, and believe with the heart, that according to the scriptures—all men who shall have died or "fallen asleep," will—through the incomprehensible power of God—at the day of judgment, be "raised up" and made alive; and that these, together with all those who then remain alive, and who shall be "changed in a moment, in the twinkling of an eye, at the last trump," shall "appear before the judgment seat of Christ," where the good shall be separated from the evil, and where "every one shall receive the things done in his body, according to that he hath done, whether it be good or bad;" and that the good or pious shall then further, as the blessed of their Father, be received by Christ into eternal life, where they shall receive that joy which "eye hath not seen, nor ear heard, nor hath entered into the heart of man." Yea, where they shall reign and triumph with Christ forever and ever. Matt. 22:30, 31; 25:31; Dan. 12:2; Job. 19:25, 26; John 5:28, 29; I Cor. 15; I Thess. 4:13.

And that, on the contrary, the wicked or impious, shall, as the accursed of God, be cast into "outer darkness;" yea, into eternal, hellish torments; "where their worm dieth not, and the fire is not quenched," and where—according to Holy Scripture—they can expect no comfort nor redemption throughout eternity. Isaiah 66:24; Matt. 25:46; Mark 9:46; Rev. 14:11.

May the Lord through his grace make us all fit and worthy, that no such calamity may befall any of us; but that we may be diligent, and so take heed to ourselves, that we may be found of him in peace, without spot, and blameless. Amen.

Now these are, as before mentioned, the chief articles of our general Christian Faith, which we everywhere teach in our congregations and families. and according to which we profess to live, and which, according to our convictions, contain the only true Christian Faith, which the apostles in their time believed and taught; yea, which they testified to by their lives and confirmed by their deaths; in which we will also, according to our weakness, gladly abide, live, and die, that at last, together with the apostles and all the pious we may obtain the salvation of our souls through the grace of God.

Doctrines and Discipline Held by the Amish

These principles are usually applied to most of the Old Order Amish groups with some minor variations.

Nonconformity: A definite separation from the outside world and its ways. Uniformity of standards within the church as a definite symbol of difference from the world.

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Romans 12:2

Nonresistance: No use of violence in war or self-defense. Unwilling to contribute in any way to human suffering through violence or support of the same. Unwilling to go to law for gain or support.

"...That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." Matthew 5:39

Brotherhood of Believers, Responsible to One Another:

Close bonds between members, especially for responsibility to other family members and members of the church. The whole supports the financial needs of the individual.

"But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Timothy 5:8

Scriptural Authority: The Bible is the basis in all doctrine. Its authority is undeniable and should be taken literally. INTERPRETATION IS LEFT UP TO THE AMISH CHURCH MINISTERS.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness..." 2 Timothy 3:16

Communion of Like Faith, Examination Necessary: Closed communion only to baptized members, and only if all are in right standing with God and the church fellowship.

"But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself..." 1 Corinthians 11:28-29

Private Elementary Schools: Amish own and operate their own schools, using their own standards of operation and their own teachers. General feeling that secular schools are unGodly and a bad influence upon children.

"Train up a child in the way he should go: and when he is old, he will not depart from it." Proverbs 22:6

May Not Own Cars, Telephones, and Electrical Facilities:

All of these are shunned as being worldly and leading away from righteous living.

"...and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you..." 2 Corinthians 6:17

Children Born Sinful: Children, not due to their own fault, are born with man's fallen, sinful nature. They are covered by the blood of Christ until the age of adulthood, then must decide whether they will live for Christ or not. Parents are responsible to God for child-rearing.

"...a child left to himself bringeth his mother to shame." Proverbs 29:15

Preference for Farming Life: The Amish, as a whole, have always been a farming people, or self-employed workers.

"Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken." Genesis 3:23

Old Order Amish Church Services in Homes: The Amish (Old Orders) hold their 3 to 4 hour church services, on a rotating basis, in each other's homes.

"God that made the world and all things therein... dwelleth not in temples made with hands." Acts 17:24

Submission and Obedience: Discipline and respect for authority governs the rules, regulations, and lifestyle of the Amish.

"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another..." 1 Peter 5:5

Ordination of Ministers by Lot: Ministers are ordained for life by lot, without special training, from the congregation.

"And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles." Acts 1:26

Forbidden to be Photographed: Amish people are not allowed to own photographs, and are not supposed to let themselves be photographed, as this is making a graven image, forbidden in the Old Testament law.

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath..." Exodus 20:4

Modesty of Appearance: The Amish believe in very traditional, simple dress to identify themselves as God's people. Simple hairstyles, no jewelry.

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel..." 1 Peter 3:3

No Musical Instruments: The Amish frown upon the ownership of musical instruments, and use none in their singing in church and home.

"...Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord..." Ephesians 5:19

Amish Ordnung

Each Amish church district also has an unwritten set of rules and discipline called "Ordnung." These rules cover many traditional practices and issues not covered by scripture. These spoken rules are as binding as any Biblical beliefs of the Amish. Examples of Ordnung would be: length of dresses, their colors and pleating styles; styles of head coverings to be worn by the women; hat styles for the men; buggy styles and use of electric lights on them; forbidden places of assembly; and so forth.

Each church district's Ordnung will vary from the others. Slight regional and settlement differences in Ordnung may also exist. The churches, however, would still have fellowship with each other. If a family moves to a new church or settlement, they adjust themselves to the new Ordnung.

In most cases, Ordnung involves old traditions, as well as interpretations of individual ministers in charge of each district. Sometimes, in some Amish settlements, reliance upon Ordnung overpowers other scriptural doctrines and causes some strife in the churches. There is a trend to "over-nonconform" in some Amish settlements, causing some friction between tradition and practicality. In other settlements, generally, the Amish seem able to maintain a correct balance between scriptural doctrines, Ordnung (spoken doctrines,) tradition, and practical living.

Ordinances

(Amish Applications vs, Mennonite Applications of the Ordinances)

The Old Order Amish recognize and practice the seven ordinances of the church as outlined in the Dortrecht Confession of Faith, 1632. These seven ordinances are: Baptism, Communion, Feet Washing, the Devotional Covering, the Holy Kiss, Anointing with Oil, and Holy Matrimony. (See Dortrecht Confession of Faith, Articles VII, IX, X, XI, and XII.)

Of the practices of the Ordinances, the Amish differ from the Conservative Mennonites in several minor areas. Two very great differences in application of the Ordinances would be the following:

Ordinance of the Devotional Covering

Headship by Bible principle is explained as this: God-Christ-Man-Woman, as based on the New Testament teaching of the apostle Paul. His teaching in 1 Corinthians 11 is the basis of the covering all Mennonite and Amish women wear in the conservative churches. There are variations in the styles, colors, and designs of these "prayer veils" worn over the hair on the head in most all situations. Scriptural basis for artificial coverings follows:

"But every woman that prayeth and prophesieth

with her head uncovered dishonoreth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered." 1 Corinthians 11:5-6

Scriptural basis for preserving long hair also, as a natural covering:

"But if a woman have long hair, it is a glory to her: for her hair is given her for a covering." 1 Corinthians 11:15

Variation: The Amish (and some Conservative Mennonites) believe the covering should be worn on infant and little girls, practically from birth onward. Most Conservative Mennonites believe the Ordinance to apply to confessed believers and members of the church, and not applicable to infants and little girls.

Dortrecht Confession, Articles XVI and XVII: Excommunication and Shunning

There is some variation between the Amish and Mennonites in these articles regarding the order of righteousness for the Ordinance of Communion.

Scriptural basis for expulsion:

"I wrote unto you in an epistle not to company with fornicators...if any man that be called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one do not eat... But them that are without God judgeth. Therefore put away from among yourselves that wicked person." 1 Corinthians 5:9,11, 13

Variation: Amish and a few Conservative Mennonite groups take this admonition very literally, including not only the taking of communion with the church and general church social matters, but also to the extent of completely cutting an offender off from all interaction for the smallest offense against any Bible commandment or church doctrine of scriptural or traditional authority.

Most Conservative Mennonites believe that great care and caution should be taken in expulsion matters. If a member is in gross sin, he will be required to give up his right to church Ordinances and partaking in them. Only after refusal to recant after admonition would an offender be voted out of church fellowship.

Scriptural basis for Shunning:

"A man that is an heretic after the first and second admonition reject." Titus 3:10

"And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother."
2 Thessalonians 3:14-15

The Amish and a few Conservative Mennonites believe that if a fellow will not recant for evil doing, he should be completely avoided and shunned by all church members, including his family. This is counted as discipline to show him his error and to make him wish to bring himself back into fellowship.

Most Conservative Mennonites believe that excommunication should be done with great care and only after repeated attempts to bring the individual back into right standing. Excommunication is done first from the right to take part in communion. If the member will not recant or make things right, other members are to avoid any participation in any evil act with this errant member. HOWEVER, most Conservative Mennonites also believe, as is stated in verse 15 above, that they should not completely cut off the wrong-doer, but continue to exhort him and to treat him with concern as a brother. It is believed that this will hopefully cause a change of heart and eventually bring the errant member back to the church.

Doctrines and Discipline Held by the Conservative Mennonites

These principles are usually applied to most Conservative Mennonite groups, with some minor variations:

Nonconformity: A definite separation from the outside world and its influences, such as lifestyles, dress, social trends, etc. Uniformity of standards within the church to distinguish the church from the world.

> "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Romans 12:2

Children Born Sinful, Man Needs Salvation: Children, not due to their own fault, are born with the sinful nature of fallen man. They are under Christ's grace until they are adults. All adults are sinful by nature, and in need of salvation through Christ, as provided by God's plan.

> "Foolishness is bound in the heart of a child..." Proverbs 22:15

> "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt

be saved." Romans 10:9

Nonresistance: No use of violence or violent means. Unwilling to bear arms or go to war. Unable to support violent acts or means. Refusal to go to court for gain.

"But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." Matthew 5:39

Scriptural Authority: All scripture was given by God and is His perfect Word. All rules and doctrines for Christian life derive from the Bible. The Word needs to be rightly divided and studied.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness..." 2 Timothy 3:16

"Thy word is a lamp unto my feet, and a light unto my path." Psalm 119:105

Brotherhood of Believers, Responsible to One Another:

Fellowship is close knit between members and families. Each is responsible for the welfare of the others. Love abounds.

"Bear ye one another's burdens, and so fulfill the law of Christ." Galatians 6:2

Communion of Like Faith, Examination Necessary: Communion closed to only those within the fellowship. Communion is sacred and should be taken seriously. Only those right with God and man should partake.

"For we being many are one bread, and one body: for we are all partakers of that one bread..." 1 Corinthians 10:17

"But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself..." 1 Corinthians 11:28-29

Maintaining Christian Schools: Conservative Mennonites operate and maintain their own parochial schools. They feel that secular schools are not a good environment for Christian children.

"For the wisdom of this world is foolishness with God." 1 Corinthians 3:19

Ordination of Ministers by Lot: Ministers are ordained by lot

for life, out of the congregation, with no special training.

"And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles." Acts 1:26

Avoidance of Worldly Vices: All Conservative Mennonite churches forbid the use of tobacco or strong drink. Some avoid all amusements, fairs, movies, festivals, etc., as being worldly and no place for Christians called out from the vanities of the secular life.

"And we know that we are of God, and the whole world lieth in wickedness." 1 John 5:19

Simplicity, Modesty: Conservative Mennonites avoid showy, gaudy clothing, hair styles, and car styles, feeling that God's people should be simple, plain, modest people in all ways. Jewelry is avoided.

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of this world." 1 John 2:16

No Television or Radio: Because of the immoral, unGodly themes

and influences dominating television, nearly all Conservative Mennonites will not own them. Many also apply this to the radio, for the same reasons.

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Colossians 2:8

No Musical Instruments in Worship: Although rules vary as to ownership for the individual member, nearly all Conservative Mennonite church congregational singing is without musical instruments.

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Ephesians 5:19

Conservative Mennonite Church Standards of Discipline

Each Conservative Mennonite church will have a written set of church standards and disciplines. This is somewhat like the Amish Ordnung, but it is written and approved by the Mennonite church it governs. Examples of standards for an individual church might include: restrictions of clothing styles or colors, covering styles for the women, hairstyles for the men, rulings on attending fairs and owning radios, courtship hours, and so forth.

Each church sets its own standards of discipline, so there are some minor variations between churches, even though they may have fellowship together. In some cases, churches may form organized conferences or "fellowships" in which they work co-operatively. These fellowships may have general sets of discipline also, leaving some issues up to each member church.

The Conservative Mennonites hold to some traditional practices for church standards, if they are reasonable and scripturally defendable. Generally speaking, Conservative Mennonites strive to and are more open to practical aspects of living in relation to their doctrines and traditions than are the Amish.

Ordinances

The Conservative Mennonites recognize and practice the seven ordinances of the 1632 Dortrecht Confession of Faith. These seven ordinances include: Baptism, Communion, Feet Washing, the Devotional Covering, the Holy Kiss, Anointing with Oil, and Holy Matrimony. (See Dortrecht Confession of Faith, Articles VII, IX, X, XI, XII.)

The Conservative Mennonites differ in their applications of the ordinances in several minor ways and two significant ways from the Amish. PLEASE SEE THE PREVIOUSLY LISTED DISCUSSION ON "ORDINANCES" IN THIS PAPER FOR A FULL DISCUSSION AND EXPLANATION. In that section the reader will find an explanation of both the Amish and Conservative Mennonite views on Ordinances of the church and a contrast of those positions.

Doctrinal Writings

There are a handful of traditional books that are held to be of high doctrinal value by most Old Order Amish and Conservative Mennonites. While these books are written by human authors, and are not regarded as scripture, they are held in high regard for practical instruction and illumination. Most of them state early Anabaptist beliefs and doctrines, supported with scriptures and accounts of early Anabaptist-Mennonite people.

The Complete Writings of Menno Simons, published by Herald Press, is a collection of over 1000 pages of teachings and writings by the early Anabaptist teacher and preacher for whom the Mennonites were eventually named. Simons is recognized for his wisdom and inspiration in doctrinal matters, as well as his mastery of the Bible.

The Martyrs Mirror, compiled by early Mennonite Thielman J. van Braught and published by Herald Press. Very popular among the more conservative groups. This compilation of over 1000 pages chronicles the persecution and suffering of early Anabaptists for their faith. Regarded as one of the most complete histories of actual Anabaptists in the formative years, and the deaths they were willing to suffer for their faith. Regarded as a deep challenge to following generations.

Doctrines of the Bible, and many other doctrinal booklets of various titles and dates by Daniel Kauffman. Kauffman is considered to be one of the early 20th century Bible scholars of the Mennonite Church. His many doctrinal writings and Bible studies on Christian life are very highly prized and regarded by most conservatives and many Amish as well. Doctrines of the Bilbe is published by Herald Press.

Handbook, by Dietrich Philips, an early Dutch Anabaptist leader. A very concise and deep exploration of early Anabaptist-Mennonite doctrines and creeds by this learned forerunner of Menno Simons. Regarded by the Amish and many Conservative Mennonites to be a deep and comprehensive explanation of early Anabaptist doctrines and Bible beliefs. Published by Pathway Publishers in German and English.

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***Also used, quoted, and condensed in this paper were several printed Standards of Discipline and other pamphlets that were printed by various Conservative Mennonite Churches.

THE OLD ORDER AMISH VIEW OF FORMAL EDUCATION AND CHILD NURTURE

By

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Submitted in partial completion of the requirements for an Independent Study Master of Education Degree at Lesley College Graduate School, Cambridge, Massachusetts.

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The Old Order Amish have been in America for about 200 years. They are a group of Christian separatists that live a life-style very different from the mainstream of modern Western civilization. The Amish church dates back to the Reformation period in Europe in the 1500's. The Amish are an ultra-conservative wing of the Mennonite church that formed from the early Anabaptists. The Anabaptists were non-conformed to their contemporary society and lived by simple Bible doctrines. They withdrew from the state church and advocated separation of the offices of civil authority and church. The Anabaptists were also a nonresistant people, opposed to any violence. Persecution by the government and state church was great. Many Anabaptists were martyred or fled for their lives. In Europe, one of the major Anabaptist groups came to be known later as "Mennonites." The Mennonites emerged in the Netherlands regions and eventually joined with Anabaptists from the Swiss regions. A group of very conservative Anabaptists, however, broke off on their own, partially under the leadership of a young bishop, Jacob Ammann. The Amish of today trace back to Ammann's group.

Persecution eventually drove the Amish and other Anabaptist groups to America, with migrations starting principally in the early to mid-1700's. Since coming to America, many Anabaptist churches, such as the Mennonites and German Baptists, have grown and divided into a vast range of groups and conferences. Some have nearly been assimilated into contemporary Am-

erican society. Not so with the Amish. Although a few Amish groups now exist, they are all considered to be quite conservative, much more so than nearly any Mennonite group (except the Old Order Mennonites, who are nearly the same as the Amish in several ways.) The Old Order Amish and their beliefs on child rearing and education will be the subject of this report. It should be pointed out that the Amish position on these topics is basically shared by the Old Order Mennonites. Other Amish groups, such as the "Beachy Amish," have been grouped with the Conservative Mennonites for discussion in another paper.

The Amish (from hence forward meant to be the Old Order) live a non-conformed life in our modern society. They live in close-knit communities; have very rigid, very traditional dress patterns; use few modern conveniences, such as electricity and telephones in their homes; use horse power instead of autos; and hold their church services in members' homes, using their mother tongues--Germanic languages. Nearly every phase of Amish life is dictated by Bible doctrines and traditional values and practices.[1] Therefore it is sometimes necessary to quote scripture to explain the basis for Amish beliefs and practices.

Children are greatly desired in the Amish family and are welcomed as a gift from God. Parents receive the ultimate primary responsibility of child training. Parents are to teach their children the values of respect and humility, with the final goal of reaching Heaven and eternal life. Children are

believed to be born with a sinful nature, through the fall of man, and therefore, must be loved and trained to accept salvation through God's provisions. "Foolishness is bound in the heart of a child..." (Proverbs 22:15;) and "...whoso confesseth and forsaketh (his sins) shall have mercy." (Proverbs 28: 13.) The Amish, like the Mennonites, believe that such choices can only be made by an adult, and that children must be admonished so they will eventually make the correct choice when they grow up.[2]

Parents are believed to be responsible to God for raising up their children properly, teaching them right and wrong, along with other virtues cherished by the Amish people.[3] Children are trained to be well-mannered, humble, industrious, and most importantly, obedient to parents and to God. "...a child left to himself bringeth his mother to shame." (Proverbs 29:15.) Training in survival skills, practical knowledge, and traditional practices begins nearly at birth. Children are disciplined firmly, but with love and understanding. Moral value training is interwoven by parents into practical discipline. Respect and obedience are given great importance.

Children are taught the value of hard work early in life. Young children receive regular chores, usually by school age. Sex distinction in roles is also clearly identified by clothing and jobs very early in life.[4] The Amish place a great deal of importance on the parental practices and beliefs of their early

Anabaptist forerunners. These basic beliefs would include:[5]

1. Children are born with a sinful nature, through no fault of their own. This inborn trait does not condemn them, for God in His grace does not impute it to them. Children are in a period of grace, through God's love. However, when they reach the age of accountability they will choose between Godly living and salvation, as opposed to letting sin have a place in their lives. Sinners will be lost.

2. Child training is a serious consideration, and primarily the parents' responsibility.

3. Parents should teach, admonish, and chastise their children from the time they are old enough to understand.

4. The parents have a duty to teach their children right from wrong, using the Bilbe as a guide.

5. Discipline should be loving, firm, and fair.

6. Parents should not spoil their children.

7. Parents need to live an example for their children.

Menno Simons, an early Anabaptist-Mennonite minister and writer, is thought to be a fine and gifted writer by the Amish people. Many Amish families have copies of his writings in their homes. This quote from Simons is printed in an Amish book on child training:[6]

> "Beloved brethren in Christ, if you rightly know God and His Word, and believe that the end of the righteous is everlasting life and the end of the wicked is death, then study to the utmost of your power to lead your children on the way of life and to keep them from the way of death, as much as in you is... Teach them, and instruct them, admonish them, threaten, correct, and chastise them as circumstances require... If you do this, you will live to see much honor and joy in your children..."

Secondary responsibility for child nurturing would be placed upon the church community itself. Children, through the standards of community conformity, are taught their relationship to the society of the Amish as a whole. A major arm of the church in child nurturing is the school. The school is responsible for teaching the child practical knowledge, literacy, skills, and Amish values that will allow him or her to become an active contributor and participant in the church and Amish community.[7] Basically, they are farmers and craftsmen.

Today most Old Order Amish children attend parochial elementary schools operated by the Amish. There are estimated to be approximately 450 Amish schools with a total enrollment over 13,000.[8] In the early 1900's, all Amish children attended the small rural county schools operated by the public officials. School consolidations, removal of prayer and Bible reading, and new progressive teaching materials and techniques caused the Amish to become displeased with public education. Compulsory education laws became an issue, also. The Amish have maintained that eight years of formal schooling is enough for their simple life-style. They do not want their children isolated from the farm and family for so many years in a non-Amish environment. The Amish also feel exposure to outside thought and value systems will lead their youth away from the Amish value system, so vital to their society and its maintenance. The Amish also feel that higher education is not necessary: "For the wisdom of this world is foolishness with God." (1 Corinthians 3:19.)

The Amish position on displeasure with public schools is well expressed by Amish writer and educator, Joseph Stoll:[9]

1. Sending children to secular schools is contrary to the Bible doctrine of non-conformity to the world.

2. Amish children have non-Christian companions and environment in public schools.

3. Public schools promote a secular view of life instead of a sacred one.

4. Public schools tolerate, and sometimes promote, atheism, evolution, and other unGodly beliefs and practices.

5. Teachers in public schools are not of the Amish faith, and many are not even Christians.

6. Public schools are changing fast, often in directions of alarm to the Amish, in the areas of control, teaching of religion, and subject matter.

Amish schools are established and operated by local Amish people. In some rural areas, public schools may have some Amish pupils, but these cases are rare. Amish school organization usually follows this pattern: a local superintendent, several local schools operated by local school boards, Amish teachers chosen by the school boards. The school is considered community property, built on donated or rented (for a nominal fee) land.

Teachers are chosen for their scholastic ability, but have had no formal training beyond their eight year education. Teachers will study hard in preparation for their duties. Local and regional meetings and institutes are held to further the training of the teachers and to discuss common concerns. Most schools

are staffed by two teachers.

Amish schools usually have one or two rooms, one for lower classes and one for upper classes. Most of the time teacher "helpers" will assist the instructing teachers, at least a few days a week. Both men and women can teach in Amish schools, being paid a moderate salary out of tuition paid by parents. Supplies and text materials are bought by the school board, with or without help from the teachers. An Amish-owned and operated publishing company was started in the 1950's for printing and supplying to Amish schools materials such as texts, workbooks, and teacher resource manuals. Now there are several such companies in operation in the United States. A common periodical is The Blackboard Bulletin, printed especially for the cause of Amish schools and teachers. It is printed by Pathway Publishers, an Amish operation.

For many years after their inception, Amish schools came into various unfortunate conflicts with government officials. This was mainly due to the fact that Amish schools and their teachers did not comply with minimum educational standards in several states. Some areas were able to compromise with the Amish, but in other cases, there were arrests, court battles, and general confusion.[10] Issues came to a head in 1972, in the Supreme Court of the United States. In the case of Wisconsin vs. Yoder, the justices ruled that the Amish could exercise their freedom of religion in the operation of their own schools, with-

out state intervention. Since that time, the Amish have had a fairly easy time operating their own private schools.

Practicality might best describe the overall picture of the Amish school. Buildings and grounds are simple, well-kept, and spacious. The building itself is usually of brick, block, or wooden design, much in the style of the little country schools of the past. Large windows utilize the sun's light since there is no electricity in the schoolhouse. A moving divider splits the two upstairs rooms. There is usually a concrete basement with a central heating stove and sometimes a hand-pump for water. No other indoor plumbing is present. Teachers arrange their rooms as they wish, but the setting is usually quite traditional. Desks are often wooden and fixed to the floor in rows. Children walk to school or may be hauled in by a hired van. Sack lunches prevail unless some local mothers bring in hot lunches as a treat. There are generally three recess periods and a lunch period daily. Amish schools meet the minimum length of day and days per year requirements of the state in most areas of the country.

Classes are held in English, to promote a mastery of the language, since the mother tongue of the Amish society is Amish-German dialect (Pennsylvania German.) Quietness, politeness, and obedience are required during school hours. It is the teacher's job to maintain deportment and to discipline offenders. Normally, in most schools, classes such as reading, writing, English, math, spelling, geography, nature, histroy, and art are taught. A few

days a week, pupils are given instruction in the written, religious language of the Amish--"High" German. Teachers supplement instruction with projects, programs, and field trips. In everything taught, and in all the philosophies, there is emphasis on the practical, on the Amish value system, and on Godly principles.[12] High standards are set for work quality, however.

Although studies on the Amish are few, they seem to indicate that Amish children in Amish schools do as well or better scholastically than other rural children.[13] More than this, it seems Amish children are happier and very comfortable in their own schools which promote their own value systems and enclose them in their cultural environment. Amish educators are aware that they need to keep upgrading their schools to meet the needs of their children. It suits Amish elders much better to have their children in school and social environments that do not threaten the Amish religious value system.[14] It is known that the teen years are a time of emotional instability for Amish youth. Although some leave the society, many more elect to stay. This, no doubt, is influenced by the school years of the young people and the environment in which they received their eight years of education.

The Bible passages from Proverbs, this writer believes, very well sums up the Amish view of education and their schools. It is a system that the past 50 years have proven to be effectual, vital, and of service to a conservative, God-fearing people.

"Train up a child in the way he should go:
and when he is old, he will not depart from it."
(Proverbs 22:6.)

For the Amish, time has proven that this system works.

Notes and References

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THE CONSERVATIVE MENNONITE VIEW OF FORMAL EDUCATION AND CHILD NURTURE

By

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1982

Submitted in partial completion of the requirements for an Independent Study Master Of Education Degree at Lesley College Graduate School, Cambridge, Massachusetts.

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The Conservative Mennonite people are Christian separatists who found their genesis in the Reformation period in Europe in the 1500's. They come from the same Pennsylvania German/Anabaptist background as the Old Order Amish, the Moravians, the German Baptists, and the Hutterites. The Mennonite Church was one of the earliest Anabaptist churches, organizing in the areas we now call Switzerland and Holland. These conservative common people believed in a church of Jesus Christ, based on the doctrines of the scriptures. They were non-conformed to many current trends and were non-resistant. They believed in the separation of the authority of church and state. Persecution eventually drove most of them to other areas, and in large numbers, to America. Since then, the Mennonite Church has grown and divided into many branches and divisions, ranging from very contemporary modern groups to very conservative groups. This paper will look primarily at the conservative factions of the Mennonites. These churches uphold most of the original doctrines and ideas of the original Mennonite founding fathers, some with very little compromise through the ages. This will include groups that call themselves Conservative Mennonites and Amish-Mennonites. It will not include the Old Order Mennonites (horse and buggy Mennonites,) who will be treated with the Old Order Amish in another writing, due to the similarities between those two groups.

Because nearly all Conservative Mennonite doctrines and

disciplines are based on the Bible, it is often necessary to quote scriptures when explaining the Mennonite position on various subjects.[1] The supportive Bible passages will be used in this paper to give illumination on the Conservative Mennonite beliefs.

Children are welcomed into the Conservative Mennonite home as a gift from God.

> "...children are an heritage of the Lord..."
> Psalm 127:3.

They believe that it is the primary resposibility of the parents to nurture, discipline, and look out for the welfare of their children. Secondary responsibility belongs to the church body as a whole, partially through one of its arms, the Christian school. "Parental discipline" is a general term used by many conservative parents to indicate the role of parents in raising the child. Mennonites believe that children are born, through the Biblical fall of man, with a selfish and evil nature.

> "Foolishness is bound in the heart of a child..."
> Psalm 22:15.

Conservative Mennonites believe that a child must be taught right and wrong, spiritual virtue, and discipline,[2] which is the job of the parents.

"For we brought nothing into this world..."
1 Timothy 6:7.

"...they go astray as soon as they be born..."
Psalm 58:3.

"Train up a child in the way he should go:
and when he is old, he will not depart from it."
Proverbs 22:6.

Conservative Mennonites believe that Christian parents should be fair and Biblical in their discipline.

"Fathers, provoke not your children to anger,
lest they be discouraged." Colossians 3:21.

Parents are expected to discipline fairly, co-operatively, consistantly, and firmly.[3] Conservative Mennonites believe the non-Christian world is evil, and that they are called out to be separate. A major responsibility of Mennonite parents is to point their children to the message of salvation through Christ.

"...the law was our schoolmaster to bring us
unto Christ..." Galatians 3:24.

Throughout the period of great growth of the public school system, Conservative Mennonites, like other conservative Christ-

ian groups, were dismayed at the changes in such schools. Areas found objectionable would include: liberal dress and fashion patterns, increased secular influence, patriotism, removal of prayer, and questionable class subject matter.[4] Conservative Mennonites (at about the same time their religious cousins, the Amish) started to organize church schools in the mid-20th century. The church and its schools were to:

> "...teach all nations... to observe all things whatsoever I have commanded you..." Matthew 28:19-20.

Included in the goals of Conservative Mennonite schools would be the following:[5]

1. The developement of understanding of the nature of God and man's relationship with Him.

2. A growing Christian character.

3. Love of fellow man as commanded by Christ.

4. A rich devotional life as a source of spiritual strength.

5. Active participation in the church's life and work.

6. To be totally dedicated with time, talents, and treasures to God in a life as a faithful steward.

7. Development of personal skills and talents for Christian use.

8. To instill Bible knowledge and doctrine into each child.

There are approximately 200 Conservative Mennonite schools in operation in America today, with an approximate total enrollment of 6,500.[6] Classes are taught by Mennonite teachers who have had a Christian education themselves, often not beyond high school or eighth grade level. The church does, however, hold regular training sessions and institutes for school teachers.

It is belived that the same Wisconsin vs. Yoder Supreme Court case that removed most state intervention in Amish private schools is also benefitting Conservative Mennonite schools.[7] This is because most officials lump the Old Order Amish (objects of the court case) and Conservative Mennonites together, because of their similarities. The Mennonites are labelled "church Amish"[8] (which is really only one kind of Mennonite group, generally called Beachy Amish or Amish-Mennonites, who meet in church houses as opposed to the Old Orders meeting in the homes of members.) Conservative Mennonite schools, for many years, usually went only through the eighth grade, but more and more now are starting 12 year programs. Meetings and regional institutes are held periodically in an effort to constantly upgrade the schooling system. Schools are generally built and operated

by a particular church or group of churches in a geographic area. Some churches operate co-operative schools between them. Each school has a local board and administration.

Conservative Mennonite publishers provide curriculum materials and supplies for use in the parochial schools. These materials address the cultural, religious, and moral background of the Conservative Mennonite churches. Although each school selects its own curriculum, general guides for the content of school programs would include most of the basic subjects taught in secular schools, but from a Christian stand point. Considerations for setting up curriculum include:

1. Instilling knowledge with moral implications.

2. Bible teaching that is relevant to children.

3. Correlation of the Bible with the curriculum.

4. Christian music and prayer.

5. Providing a Godly environment for learning.

6. To provide a loving, secure, and morally acceptable environment for learning.

7. Protects children from secular knowledge and evil

influences.

Conservative Mennonites believe that early training and schooling will have a particular influence on the spiritual, emotional, intellectual, and physical growth and attributes an individual will show later in life. Although they do not often accept state intervention in their schooling system, they do try to co-operate with local officials as much as possible. This, however, is not done in a way that would compromise their religious beliefs. The number of Conservative Mennonite church schools is still growing, and they are organized in a way to help foster further expansion of their schools.[10]

Conservative Mennonites believe that Jesus Christ was speaking to His followers directly when He said, "...Suffer the little children to come unto me,... for of such is the kingdom of God." (Mark 10:14.) They believe it is the responsibility of the parents to raise and discipline their children in the Christian way taught in the Bible. They believe that their own Christian schools are the best way to educate their children, while seeking the following goals:[11]

1. Point children to the plan of salvation, which Conservative Mennonites believe will be necessary when children become adults.[12]

2. God and His Word are made central in learning.

3. Children will receive thorough, systematic instruction in the teachings of Christianity.

4. The child receives a thorough training in the common branches of learning.

5. The child learns in a Christian environment.

6. The child learns how to fill his place in the church.

Conservative Mennonite school instructional programs vary from the very traditional, ordered programs (much like early 20th century public schools) to highly motivational individualized programs. In all situations certain conditions prevail: required authority, co-operation, neat and attractive environment, moral and spiritual training, and concern. Conservative Mennonites also encourage certain school virtues including: punctuality, neatness, accuracy in work and conduct, quietness, industry at work, obedience, polite attitudes and actions, justice, truthfulness, and proper motives for behavior. Schools will have field days, picnics, and programs at the usual times of the year. Teachers are often very creative and motivational in their work.

Since Conservative Mennonite parents believe their church is seeking to correctly apply the teachings of Jesus Christ for His followers,[13] they prefer their own schools to the larger

Christian schools operated by other denominations. Conservative Mennonites believe that child nurture is ordained by God to be the responsibility of parent, church, and school, each working for the "perfection of the saints."

> "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ..." Ephesians 4:11.

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TEACHER QUALIFICATION AND SELECTION IN OLD ORDER AMISH AND CONSERVATIVE MENNONITE ELEMENTARY PAROCHIAL SCHOOLS

including current statistics in America

By

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1982

Submitted in partial completion of the requirements for an Independent Study Master of Education Degree at Lesley College Graduate School, Cambridge, Massachusetts

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The Old Order Amish and Conservative Mennonites in America trace their roots back to the Anabaptists in the Reformation Period in Europe. The Anabaptists withdrew from the state church and were a Christ-centered, Bible-believing group of conservative Christians that believed in adult baptism, simple lifestyles, Bible authority, non-conformity to non-Christian influence, and non-resistance. Factions were found in such areas as Switzerland, Austria, Germany, and Holland. Eventually the Anabaptists were named "Mennonites," for a leader and writer named Menno Simons. Persecution was severe for these people. Still, in Europe in the late 1600's, a very conservative, dogmatic group broke off from the Swiss Anabaptists. This group was eventually to be named "Amish," after an early spokesman and leader, Jacob Ammann.

Persecution eventually drove most Anabaptists to other lands, including America. Since coming to America in the 1700's to 1800's, the Amish and Mennonite churches have grown into many divisions and groups. This paper looks basically at two of the major conservative groups, who have not assimilated into contemporary society as some of the more liberal factions have done.

The Old Order Amish, or "House Amish" or "Horse and Buggy Amish," as they are called, are one of the most conservative Anabaptist groups. They are generally described thus:

> "...use of horse-drawn vehicles; use of the Pennsylvania German dialect; a plain, simple mode of dress; beards but no mustaches for married men; longer, simple hair-styles for the men; hook-and-eyes on men's clothing; long, uncut hair for the women; dresses of conservative length, colors, and design for the women; wearing of the "prayer cap" on females; pins for women's dresses instead of zippers or ornamental clasps; taboos against electricity, telephones, autos, and, in some cases, tractors; simple life-styles; no formal education beyond the eighth grade..."[1]

There are some more liberal Amish groups, such as the "New Order Amish" and "Beachy Amish," who allow the use of some modern conveniences, and also have some differences in doctrinal beliefs. The Old Order is historically the most traditional, conservative, and resistant to change of the Amish churches.

There are many divisions in the Mennonite Church, ranging from nearly as conservative as the Old Order Amish to quite modern and contemporary. There are a number of conferences and fellowship groups of Conservative Mennonites, who have found a middle ground between traditional practices and modern influences. Conservative Mennonite groups vary somewhat between conferences and each congregation, but generally can be described as follows:

> "...use of modestly arrayed autos; general use of English, with common ability to use Pennsylvania German dialect; plain, modest clothing--somewhat different from Amish styles; simplicity of life-styles; uncut hair on women; dresses of conservative length, colors, and design for women; wearing of the "devotional covering," or "prayer cap" on women; restricted use of electricity; use of the telephone; use of church houses; Sunday Schools, mission work, and Bible schools; formal education after eighth grade often tolerated..."[2]

For the sake of brevity, in the following discussion, general reference will be made to "Amish" which will generally include these groups: the Old Order Amish, the New Order Amish, and the Old Order Mennonites. The term "Conservative Mennonites" will refer to the various fellowships and unaffiliated groups of plain, conservative Mennonite groups, including the Beachy Amish.

Up until the mid-20th century, most all Amish and Conservative Mennonites accepted public schooling in the small rural schools that dotted the rolling farmland where Amish and Mennonites were generally found. In 1980, when the last statistics were gathered, there were 450 Amish parochial schools[3] and upwards of 120 Conservative Mennonite schools in America.[4] What caused the Amish and Mennonites to build their own schools?

School consolidations, removal of prayer and Bible reading, and modern subjects and instructional methods are cited by the Amish and Conservative Mennonites themselves. Amish and Mennonites believe secular knowledge is not for the Christian:

> "For the wisdom of this world is foolishness with God." 1 Corinthians 3:19

The general displeasure with modern public schools by the Amish and Conservative Mennonites might well be summed up by this Amish writer and educator:

1. Sending of children to secular schools is contrary to Bible doctrines and command for Godly parents.

2. Public schools provide non-Christian companions and environments for our children.

3. Public schools provide a secular view of life instead of a sacred one.

4. Public schools tolerate, and sometimes promote, atheism, evolution, and other unGodly beliefs and practices.

5. Teachers in public schools are not of like faith with us, and many are not even Christians.

6. Public schools are changing fast, often in directions of alarm to Amish and Conservative parents in such areas as control, teaching of religion, and subject matter.[5]

Amish and Conservative Mennonite schools are established and operated in local areas by Amish or Mennonite citizens. Each school is under control of the local churches and elected school board (elected from within the church community.) Schools are often considered to be community property and the responsibility of the local board and church which operates it. A Supreme Court ruling grants this autonomy.[6]

Teachers are considered to be of primary importance to the Amish and Conservative Mennonite schools. A discussion of the process of selection and qualifications for each of the two groups follows.

The Amish

Nearly all Amish private parochial school instructors are Amish teachers. The Amish feel that only someone raised Amish and from within Amish culture is capable of providing an example to the children, and is capable of understanding Amish children. Amish teachers are chosen on the basis of their aptitude, interest in teaching, and their character. Teacher shortages are not uncommon in Amish communities, with many schools

switching teachers often and many having severe problems finding replacements. Amish leaders propose some reasons why this is a problem: the demands and work are high-paced and challenging, the pay is too little as a means of self-support, and many do not feel qualified or well-learned enough to take the challenge.[7]

Uria R. Byler, a past teacher and Amish school superintendent, summarizes the importance the Amish place on their parochial school teachers:

> "...The teacher is the hub, the very heart of the school. He can make or break the school..."[8]

In Amish society men and women, young and old, may become teachers. Amish school teachers become teachers by being asked to try their hand at the job. Hiring and firing are in the hands of the local school board. In some cases, in some geographic areas, teachers do an apprenticeship by working for a year or two as a "helper" in the school of an experienced teacher. In other cases, teachers must assume all responsibilities the very first year. Scholastic ability is important in teacher selection. Teachers must be interested in school subjects and have sufficient knowledge to keep ahead of his or her pupils. Teachers are encouraged to broaden their base of knowledge by studying ahead on their own at home, aquiring copies of the texts they will be using so they can study and work ahead of the classes. Uria R.

Byler broadens the qualifications of the Amish school teacher:

> "...being qualified to teach a course of study, must be a counselor, a peace-maker, a bad habit breaker, an umpire, a psychologist, a broken heart healer, a friend... the ultimate in patience, kindness, of good Christian character... There are two more that are most important of all... must generally want to teach... (and) a teacher must love children..."[9]

Perhaps what the writer is pointing out is that the Amish teacher is more or less in charge of all duties in the regular, everyday operations and functions of the school. Amish teachers are also expected to be well-qualified in other areas.

An Amish teacher teaches by his or her example and presence in the school. Amish teachers must be well-founded in the principles of Amish faith and life, must embrace the principles of the Amish faith, and must be an example of those traits cherished in Amish society.[10] The Amish believe that being a teacher is a divine calling, only suited to some with the right talents. The teacher, by words and actions, influences and molds the character, religious ideas, and values of the children. Spiritual values and Amish morals are intertwined with all school activities and work. The teacher is expected to promote the same, plus being a continuous example in words and deeds.[11]

Amish teachers are expected to keep discipline in their school. Teachers use encouragement and rewards more often than corporal punishment. Individuals are dealt with quietly and orderly. Corporal punishment is sometimes used in extreme cases. Teachers maintain an atmosphere of belonging, comfort, respect, order, and behavior. The teacher is in charge and not to be challenged; however, the teacher does not use sarcasm or ridicule to control pupils. The "Golden Rule" is promoted for all. There is usually a strong bond of emotions and love between children and teacher. Teachers try to make wrong-doers see their errors and acknowledge them and the rightful punishment. Amish society relies on the values of discipline and individual responsibility.

Since Amish people do not really become church members until they are baptized, generally between the ages of 18-22, many young teen-aged Amish school teachers are not yet true members of the church. This is an area of concern to some Amish leaders. There is a large number of young teachers because they are often unattached and available, more willing to take on the nerve-trying job, and more up-to-date in their book-learning. Some leaders feel however, that older, more stable members, perhaps married many years, might make better examples to young children. Another problem is the low wages paid by Amish schools. Marrieds with families cannot afford, in many cases, to be teachers. This problem remains unresolved in Amish society.[12]

Amish school teachers attend local school meetings with parents and board. Visits to the school by parents and board members are common in many areas. Teachers are usually evaluated by public opinion, accomplishments, and observation by parents and school officials, rather than in an objective, formal manner. There are also general meetings on community, state, and national levels where teachers, young and old, can get together with each other and other school officials to discuss problems, concerns, and so forth. Teachers are often active in circle letters to other teachers as a form of communication and sharing between themselves. In some cases, teachers are allowed to further their learning by correspondence. Pathway Publishers in Ontario, an Amish company, prints a school periodical for teachers, school board members, and interested parents called The Blackboard Bulletin. This popular monthly magazine features articles, tips, ideas, and other information specifically for Amish schools. Pathway also prints a series of Amish teacher handboods that are quite popular.

If a teacher is found not to have the calling or talent to be an effective educator, he or she will be replaced. Generally speaking, however, the Amish teacher who sticks to the rigorous job is one who enjoys the work, loves the children, and is very dedicated to the cause of Amish schooling. The pay is low and the benefits few, except for the true rewards of working and shaping the lives of eager young children. The Amish school teacher embraces the Proverb:

"Train up a child in the way he should go:
and when he is old, he will not depart from it."
Proverbs 22:6

The Amish believe that child nurturing and rearing are the basic responsibilities of the parents, and then the church. The Amish school is an important arm of the parents--an extension of the Amish community in educating and socializing their children. In this school that integrates academic learning, spiritual training, and cultural indoctrination, the Amish school teacher is an important factor.

Conservative Mennonites

Conservative Mennonites, too, believe that persons from their church make the best teachers in their parochial schools. Conservatives believe that there are three distinct areas of instruction: intellectual, moral/spiritual, and physical. To blend these into an integrated curriculum is their goal in schooling. Conservatives also believe that the teacher is the key administrator, the most vital factor in every school.[13] Unlike the Amish, Conservative Mennonite teachers are nearly always baptized members of their church. Leaders feel that teaching is a calling, a talent that should be recognized after one has been spiritually committed to God. Teacher shortages are not uncom-

mon in Mennonite schools, just as with the Amish. Teachers are selected by local school boards on the basis of the following criteria: how well they meet the standards of the church discipline; their spirituality; their courtesy and respect; obedience to higher authority; interest in church work; health and safety habits; love for learning and study; willingness to insist upon and enforce obedience; and their love for order and decency.[14] Conservative Mennonite schools are built and operated by local congregations, who elect their own school boards. School boards hire and fire teachers, and usually ask or select their teachers from qualified or recommended individuals. Proper qualifications of the Conservative teacher might include:

> "...a natural talent or aptitude for teaching, good scholarship, the teacher must know what he is attempting to teach, freshness of knowledge, love for pupils, faithful Christian character and life, whose character and conduct are fit models for the young to copy..."[15]

Both men and women may aspire to teach, if qualified.

Since Conservative Mennonites in their schools actively teach spiritual values and integrate religion into all learning, the Christian character of the teacher is placed in the highest importance. Teachers must be given a place of aquired authority and respect, and they must be able to maintain it. Teachers

must exhibit confidence and co-operation in their work. Teachers are expected to take their work seriously and to maintain an attractive classroom. Moral and spiritual training are given priority in the Mennonite school, and the teacher is expected to effect learning and discipline that will foster obedience, respect, and individual responsibility.

Conservative teachers in many cases may have some higher education including college. They are expected to devote much time to study when preparing for the classes they will teach. College training is often accepted, and sometimes encouraged, but it is not thought to be the most important part of teacher preparation. Teachers are expected to improve their knowledge and to upgrade their skills as they continue teaching.

Teachers are generally responsible for the normal day-to-day operations and functions of the entire school. Sometimes aides, helpers, or volunteer parents may lend a hand.

Teachers are to provide academic instruction and are expected to live an example to the children. The teacher is expected to be a dedicated, sincere Christian, firmly founded in the doctrines and principles of Mennonite faith, and a good example of all morals valued in Mennonite society. These would include religious values of obedience, respect, faith, and good character; and the human virtues of punctuality, neatness, accuracy, quietness, industry, justice, truthfulness, and

obedience.[16] Spiritual values and moral character are what the Christian school should emphasize:

"...children are an heritage of the Lord..."
Psalm 127:3

Conservative teachers are expected to maintain correct discipline in the school. Character traits promoted are those mentioned above. Children are taught to be responsible for their actions, to be obedient, to recognize their errors, and accept punishment as being just. Corporal punishment is used, but teachers also use recognition and other rewards as behavior modifiers. Since children are thought to be born with man's fallen nature, children are given correct spiritual and moral guidance so they will choose to live for Christ when they become accountable adults:

"...the law was our schoolmaster to bring us unto Christ..." Galatians 3:24

The atmosphere in the Conservative Mennonite school is one of order, neatness, love, belonging, and motivation. There is usually a strong bond of love between teacher and child. The Conservative Mennonite school extends the order, love, and comfort of the home into the classroom. The same moral values and community ties exist in the school as in the community itself.

Conservative Mennonite schools are governed by their local church community and elected school board. Mennonite educators have identified several key factors in solving their teacher shortage:

1. Boards must give consideration to current living standards.

2. The school itself has much to do with the attraction of teachers.

3. Demands on teachers and administration must be flexible.

4. Each school and community has a cultural personality that must be recognized and respected.[17]

Teachers are hired and dismissed by the school board. Evaluation is sometimes by objective-based observation and skill rating. Other times it is more subjective, based on performance as observed by board members and parents. Teachers who do not seem to be called or endowed for teaching are replaced.

Besides some permissable formal education, there are Conservative Mennonite teacher's meetings and summer training institutes in many states. Leaders, board members, teachers,

and other concerned officials get together for sharing ideas, tips, concerns, new materials, and so forth. There are a number of teacher newsletters which are circulated. Some teachers receive the Pathway (Amish) teacher's periodical, and others receive The Christian School Builder from Rod and Staff Publishers, a Mennonite company. Rod and Staff, as well as another Mennonite company, Christian Light Publications, produce books and materials for Conservative schools.

The Conservative Mennonite school is regarded as an extension of home and church in child training. Conservative Mennonites believe that parents hold the primary responsibility for child nurturing and training. Next comes the church community in general, for example and conformity. Conservative Mennonites believe that the greatest end in elementary education is the production of virtuous conduct, a result of the life lived in subjection to God and His Word.[18]

The Conservative teacher receives moderate pay and a few fringe benefits. Those who stick to the job are studious, love children, and--as most Mennonite leaders say--dedicated. The teacher is regarded as the crucial factor in the goals of the Mennonite school: to integrate physical, intellectual, and moral/spiritual training into a teaching program that promotes Conservative Mennonite doctrines and values, as well as a Godly life.

Creativity

Both Amish and Conservative Mennonite teachers are well-read on new techniques, materials, and motivational ideas. Field trips, projects, and programs are common in both types of schools. Children also do art projects and learn to sing under the teacher's direction. Rooms are colorful, with decorations, work displays, and very attractive bulletin boards. Teachers are more or less free to design their own creative projects and use a variety of sources for ideas.

Statistics

Parochial Elementary Schools

Amish schools:	1949	11 schools	237 pupils
	1959	70 schools	2392 pupils
	1980	450 schools	13,500 pupils
	1982 (estimated)	458 schools	13,750 pupils

Mennonite schools: (from the 1982 Yearbook)

(estimated) 124 Conservative Mennonite schools

(estimated) 4,000 pupils

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